

INAUGURATION

OF THE

College for the Deaf & Dumb,

AT

WASHINGTON, DISTRICT OF COLUMBIA,

June 28th, 1864.

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OFFICERS
OF THE
Columbia Institution for the Deaf and Dumb,
AND THE BLIND.

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TO THE PUBLIC.

The officers of the Columbia Institution for the instruction of the Deaf and Dumb, and the Blind have had in mind from the foundation of the Institution, the organization of a school where deaf and dumb persons, or those whose hearing is so deficient as to render their education impossible in ordinary institutions of learning, may have an opportunity of securing that high degree of mental culture and those academic honors, afforded hitherto, only by colleges and universities designed for the benefit of those who hear and speak.

This purpose, which it is believed will meet the approbation of the philanthropic and patriotic everywhere throughout the land, is about being realized.

Congress heretofore liberal in its action, has, during the session just closed, conferred full collegiate powers on the Institution, and in view of the enlarged sphere of usefulness, upon which it is now entering, has made provision for the salaries of the needed professors, and has granted about thirty thousand dollars to "continue the work for the accommodation of the students and inmates in the Institution."

On the 28th of June last, on the occasion of the first graduation of a class in the Academic Department, the College was publicly inaugurated; and Edward M. Gallaudet, A. M., who had been Superintendent of the Institution from the date of its opening, was installed as President.

The addresses delivered on that occasion are published herewith.

In the College for the Deaf and Dumb it is proposed to pursue a course of study adapted to the peculiar wants of persons bereft of hearing. The branches taught will be sufficiently advanced to warrant the conferring of degrees in Science at the close of the course, which will continue through four years. Degrees of higher grades will be conferred as soon as the attainments of our students call for their bestowal.

The first Freshman class will commence its studies on the 8th day of September next, under the tuition of Professor Richard S. Storrs, A. M., for ten years an instructor in the American Asylum for the Deaf and Dumb, at Hartford, Connecticut.

For detailed information, as to terms of admission, inquiry should be made of the President of the Institution.

WASHINGTON, D. C.,

July, 1864.

INTRODUCTORY ADDRESS,

BY THE RETIRING PRESIDENT,

HON. AMOS KENDALL.

LADIES AND GENTLEMEN: About eight or nine years ago, a man appeared in this city having in charge a number of deaf and dumb children whom he exhibited to the citizens, asking contributions to aid him in establishing an institution for the instruction of that class of unfortunates in the District of Columbia, including also the blind. He excited much sympathy among our citizens and succeeded in getting up a considerable school. Professing a desire to make it permanent, he solicited a number of citizens to act as trustees, and a board was formed composed of Rev. Byron Sunderland, D. D., James C. McGuire, D. A. Hall, W. H. Edes, Judson Mitchell, and myself. But the Board was barely organized when it discovered that the objects of the individual in question had not been understood, and that he was unfit to be entrusted with the management of such an institution. The question for the consideration of the Board was, whether they should abandon the enterprise or proceed under the discouraging circumstances then existing. The tender of a house and lot adjoining the city limits, previously made, was repeated, and actuated by sympathy for these children of misfortune, the Board resolved to proceed, relying for support upon the liberality of their fellow-citizens and Congress.

In the mean time rumors of the ill-treatment of the pupils in the deaf and dumb school by their teacher reached the public authorities, and at the instance of the District Attorney my name was used as their next friend in a legal process to test the truth of these rumors. They were proved to be true by abundant testimony, and the court directed such of them as belonged to the District of Columbia to be restored to their parents. There were among them, however, five deaf mutes who had been brought from the State of New York, having no parents or none who seemed to care what became of them. These were bound to me as their guardian by the Orphan's Court and formed the nucleus of our Institution. And now I am most happy to present you with three of my wards, all well advanced in moral and intellectual culture, one of them the young lady whose beautiful composition on Florence Nightengale has been read in your hearing.

In January, 1857, the Board petitioned Congress for an act of incorporation, which was readily granted with provision for the payment out of the public treasury of one hundred and fifty dollars per annum for the tuition and support of indigent pupils belonging to the District. At a subsequent period Congress directed the admission of deaf mute children of persons in the military and naval service, and also provided for the payment of salaries and incidental expenses, so that the Institution became very properly a public charity supported in the main by the Government. An appropriation of \$9,000 was also made to enlarge a brick building which had been constructed for the use of the Institution, so as better to accommodate the officers, teachers, and pupils.

Material aid has also been derived in the department

of manual labor from a transfer of the funds of "Washington's Manual Labor School and Male Orphan Asylum," originally organized by the agency of P. W. Gallaudet, the grand-father of our present superintendent, but never put in operation.

Our Institution was fortunate enough soon to attract the attention of the Government and people of the State of Maryland, and for several years past the Legislature of that State has made provision for the education therein of a number of their mute children.

The example of the State was followed by the City of Baltimore, whose councils provided for the support of ten mutes from that city. So pleased were the members of those councils, on a late visit to the Institution, with the progress made by their proteges that on their return they voted to double the number and increase the compensation for their tuition and support.

Our present superintendent, E. M. Gallaudet, was appointed on the 30th day of May, 1857. His mother, the widow of the late Thomas H. Gallaudet, was, at the same time, appointed matron. Under their charge the progress of the Institution, beginning with *five* pupils, has been as follows, viz:

Number of pupils	July, 1858.....	17
"	" " 1859.....	20
"	" " 1860.....	30
"	" " 1861.....	35
"	" " 1862.....	38
"	" " 1863.....	52

And now it is.....58

During all this period there has not been a death from sickness among the pupils of the Institution. This re-

markable fact is undoubtedly attributable in a very high degree to the excellent care bestowed upon the children by the matron and her assistants.

But it is not so much the increase of numbers or the excellent health of the pupils of which we are proud, as their advancement in knowledge and in moral training. It would be difficult to find in any of the schools of the country the same number of children brought together promiscuously, who have made in the same time, the same advance in reading, writing, arithmetic, and composition, whose notions of moral right are more correct, or whose conduct is more exemplary.

Having advanced thus far in an enterprise undertaken with humble means, we now propose to take another step forward.

The deaf mutes are numerous enough in the United States to be considered a separate class in the community, having a language of their own. Most of the States have established schools for their instruction in elementary knowledge; but in most, if not all the States, they are too few in number to justify the establishment of colleges for their instruction in the higher branches of knowledge. One college for the whole United States would probably be adequate for all those who will wish and have the means to acquire a more finished education. And where can such an institution be more fittingly located than in the District of Columbia? Congress has furnished us a foundation broad enough to build upon, and while we do not look to them for the support of students coming from the States, we have no doubt they will secure to the enterprise every appropriate aid and encouragement.

It is a great mistake to suppose that deaf mutes are in

general inferior in capacity to children having all their senses in perfection. The inferiority is not in the want of capacity but in the want of its development. We wish to supply that want, and that we have done it in a degree we hope we have satisfied you by this day's exhibition.

If the whole human family were destitute of the sense of hearing, they would yet be able to interchange ideas by signs. Indeed, the language of signs undoubtedly accompanied if it did not precede the language of sounds. Men are created, not with a God-given language, but with a God-given capacity to make signs and sounds, and by the use of these to form a language. No child comes into the world with a language: *that* is an *acquisition*, and the child always acquires the language of its parents or of those by whom it is surrounded. It has ideas before it has a language in which to communicate them to others. Its only language is signs or incoherent cries. We read that Adam named the beasts and birds. But how could he give them names without first pointing them out by other means? How could a particular name be fixed upon a particular animal among so many species without some sign indicating to what animal it should thereafter be applied? Names are but sounds or combinations of sounds. If a company of uneducated deaf-mutes were, for the first time, brought into contact with an elephant, without knowing his name, they would soon devise some sign by which he should be represented among themselves. So were it possible for a company of adults with their senses entire, to be placed in a similar situation, they would probably point him out by a sign accompanied by some exclamation, and that exclamation might become the name of the animal. Thenceforward, the perfect man would

convey the idea of an elephant by sound, while the deaf-mute could only do it by a sign. Hence they may be considered distinct races in language or in their means of interchanging ideas.

It is our function to teach, improve, and enlarge the sign language; make it co-extensive with the language of sound, and through its instrumentality open the minds of deaf-mutes to the wonders of creation and the secrets of science and art. This will have been effected when every material word in the written language shall have its corresponding sign communicating the same idea. Then, while the English deaf-mute will write in English and the French deaf-mute in French, they will have among themselves an universal language of common signs, *into which may no Babel ever enter.*

To this great and good work we dedicate the future labors of this institution.

Mr. Kendall then addressed the President elect as follows:

MY YOUNG AND ESTEEMED FRIEND:

In accordance with my own wishes, and the unanimous decision of the members of the association at their recent meeting, I now relinquish to you the presidency of this Institution. It is an honor richly due to you for the services you have rendered to the Institution, not only within its walls, but in Baltimore, in Annapolis, in Congress, and in the country. To you more than to any other man is it indebted for its rapid progress and for the high position it now holds in the estimation of the community. It is, therefore, fitting that you should be clothed with all appropriate authority needful to maintain discipline within the Institution, and all practicable means of influence to

protect its interests without. The members of the association have, in the history of the past, abundant grounds of confidence, that under your prudent and skillful management, it will not only realize their highest hopes, but secure to yourself a degree of gratitude and affection in the hearts of this class of unfortunates, and a reputation for disinterested usefulness, not inferior to those acquired by your honored father. And most happy shall I be if permitted to live to see this institution, under your judicious management, become one of the brightest jewels in the coronet of the Republic, once more, by the mercy of God, united, peaceful, and free.

INAUGURAL ADDRESS,
BY THE PRESIDENT ELECT,
EDWARD M. GALLAUDET, A. M.

Mr. PRESIDENT: No language at my command can adequately express the feelings to which the remarks you have addressed to me have given rise.

While your words of commendation on the part I have been permitted to perform in the rearing of our beloved Institution are precious and most cheering to me, I cannot feel that they are deserved. I have been but an instrument in the hands of Him who rules the hearts of men, and whatever of success has attended the efforts which have been put forth in behalf of the Columbia Institution, is owing to His especial aid and blessing.

To Him, therefore, let us humbly ascribe the praise for our past history, and in Him let us put our trust for the future, believing that in His own good time He will perfect the work which we in His name are now met to inaugurate.

The interest you express in our Institution, the hope you record for its future advancement, and the purpose you indicate of continuing to further its progress, find a ready response in my heart. As from the beginning of our enterprise, so from this time onward, I shall rely very greatly on your ripe experience, your sound, prompt judgment, and your far-seeing sagacity to sustain me in the discharge of the important duties devolved upon me. May God in His goodness spare you long to our Institu-

tion and to those who look up to you with veneration and affection.

To you, Mr. President and revered friend, to you gentlemen of the Board of Directors, and to you my friends, members of the association by whom the high honor of elevating me to the Presidency of the Institution has been conferred, do I return my most heartfelt thanks for the unwavering confidence and support you have given me in the past, and for this new token of your regard which has been manifested on the present occasion. I implore the Source of all strength so to bear me up that I may henceforth be more faithful, more earnest, and more successful in my labors for the improvement of the deaf and dumb, and the blind than I have been in the years that are past.

LADIES AND GENTLEMEN: We are now entering upon a most important period in the history of our Institution. We are about making advances that may materially change its character.

We are preparing for a work deemed to be of great importance to the deaf and dumb, that has been hitherto unattempted.

When the Western pioneer, urging his adventurous way over the mountainous ridges that divide our continent, reaches, after weeks and miles of toilsome journey, the summit of some o'erlooking peak, whence he may view the land to which his aspirations lead him, it is natural that he should direct his gaze backward and encourage or warn himself with the memory of difficulties surmounted, of dangers past, and of advances accomplished.

In like manner the true reformer, the practical inven-

tor, he who would introduce among his fellow men for their advancement new elements of civilization, calls to his assistance the experience of the past, and ere entering upon untried fields of labor, ponders well the record of efforts directed in similar channels that he may gather inspiration, both from the achievements and the failures of those who have gone before him.

It will not, therefore, be deemed inappropriate on the present occasion, having as its object the inauguration of an undertaking without precedent in the annals of institutions of learning or of benevolence, and which may in after years be looked back upon as an era in the history of the improvement of the deaf and dumb, to consider what has been done for the amelioration of the condition of the deaf and dumb in our own and other lands.

That deaf-mutes were found in the earlier ages of the world we have the most undoubted evidence. It is plain also that they existed in such numbers as to form a class in the community, for we find them mentioned in the Code of Justinian, the Mosaic Law, and still earlier, fifteen hundred years before Christ (and this appears to be the first mention of deaf-mutes in any recorded history) by Jehovah himself, when he remonstrates with Moses on account of his diffidence, and says, "Who maketh the dumb or deaf, or the seeing or the blind? Have not I the Lord?"

The student who would attain a full knowledge of this subject must pursue his investigations over a period of three thousand years. Hence it will not be expected at this time that anything more than a resumé can be given of the results of researches so extended.

That the deaf and dumb in early times were a degraded and despised class of beings, is evident from the injunction

in Leviticus XIX, 14, "Thou shalt not curse the deaf, nor put a stumbling block before the blind." This prohibition being, doubtless, against practices which had obtained among the Isrealites, and were denounced by the Almighty.

In the Justinian Code, the foundation of most of our modern European and American jurisprudence, the deaf and dumb from birth are, without exception and without regard to their degree of intelligence, condemned to a perpetual legal infancy, in this respect being considered as on a footing with the insane, and those who were incapable of managing their affairs through the affliction of permanent disease, and hence like them, were to be placed under guardianship. *Mente captis, et surdis, et mutis, et qui perpetuo morbo laborant, quia rebus suis superesse non possunt, curatores dandi sunt.* (Digest, Lib. 1, tit. XXII, De Curatoribus §4.)*

Among the laws of the Hindoos, we find in the ordination of the Pundits, or Code of Gentoo laws, whoever was "deaf from his mother's womb," or whoever was dumb, was classed among the persons incapable of inheritance. (Halked's translations of the Gentoo laws, from the Persian and Sanscrit, London, 1776.)

We have no evidence that attempts were made among the enlightened heathen nations to instruct the deaf and

*I desire to acknowledge my indebtedness for much valuable information on the early history of deaf-mute instruction, to Dr. Harvey P. Peet, the respected Principal of the New York Institution for the Deaf and Dumb, in whose learned and exhaustive articles on the "Origin and History of the Art of Instructing the Deaf and Dumb," published in the proceedings of Conventions of American Instructors of the Deaf and Dumb, held at New York in 1850, and at Jacksonville, Illinois, in 1858, will be found a full and interesting account of the advance of deaf-mute education from the earliest times down to the present century.—E. M. G.

dumb. This seems the more surprising from the fact that with the Romans, in the time of Nero, the pantomine of the stage (essentially our present language of signs) had been carried to such perfection that a king from the borders of the Euxine, seeing a pantomine performed at Rome, begged one of the performers of the Emperor to be used as an interpreter with the nations in his neighborhood at home.

Pliny speaking of the most eminent painters of Rome, mentions "Quintus Pedius, grandson of that consul, Quintus Pedius, who was named in Caesar's will, co-heir with Augustus." "This young man, being a mute from birth, the orator Messale of whose family he was, thought might be instructed in painting, of which also Augustus, of sacred memory, approved." And it is stated "the young man made great proficiency in the art."

And yet, though the ancient Romans had before their eyes intelligent deaf mute youth, and were familiar with the very language of all others adapted to their use, not only were no attempts made to open their minds, but the possibility of instructing them was denied by the wisest men. Lucretius did but express the acknowledged opinion of all classes when he said :

"To instruct the deaf no art could ever reach,
No care improve them and no wisdom teach."

So firmly fixed was this opinion of the permanent and necessary intellectual and moral inferiority of the deaf and dumb, that in the fourth century St. Augustine, commenting on the words of the Apostle: "Faith comes by hearing and hearing by the word of God," remarks that deafness from birth makes faith impossible, since he who is born deaf can neither hear the word nor learn to read it.

So far as recorded instances of instruction of the deaf and dumb afford information on the subject, the first effort was made among the Anglo-Saxons in the seventh century by John, Bishop of Hagulstad, afterward known as St. John, of Beverly.

The success of the Bishop was esteemed at the time miraculous, as appears from the account given in the Ecclesiastical History of Bede. One youth only was taught by the Bishop, and the intellectual development of the pupil must have been but slight.

A single case appears in the fifteenth century, mentioned by Rodolph Agricola, a native of Baffle, near Groningen, and a distinguished scholar of his time, but no details are given of the person, place, or mode of instruction.

It was about the year 1550 that Pedro Ponce De Leon, of a noble Spanish family, opened a school for deaf-mute children in the Convent of Benedictines at Oña. His triumphs, according to the testimony of cotemporary writers, were complete, and some of his pupils showed great proficiency in the study of science as well as of languages.

In the course of the seventeenth century the subject of deaf-mute instruction received considerable attention in Italy, England, and Holland, and early in the eighteenth century successful efforts were made in Germany; but it was between the years 1755 and 1760 that the first considerable movements were inaugurated in behalf of the deaf and dumb.

It is a noticeable fact that in three separate nationalities the men who now stand in history as the founders of three distinct methods of instructing the deaf and dumb, should

have commenced their labors almost simultaneously. These instructors were Charles Michel De l'Epee, in France; Samuel Heinicke, in Saxony, and Thomas Braidwood, in Scotland.

Time will not allow any extended notice of the achievements of these pioneers in the work of establishing permanent schools for the deaf and dumb. Each of them succeeded in securing for the class they sought to benefit, a lasting hold on the sympathies of the public, and all existing institutions for the deaf and dumb trace their origin to the impulses communicated by the labors and success of these three instructors.

The method known as the "French," and having as its basis the use of pantomimic signs, was invented by De l'Epee, and improved by his pupil and successor the Abbe Sicard.

Dr. Thomas Hopkins Gallaudet, who founded the system of deaf-mute instruction now prevalent in America, gained his knowledge of the art from the Abbe Sicard.

Dr. Gallaudet gave to the world the most convincing proof of his belief that the deaf and dumb could through education be made the social and intellectual equals of those possessed of all their faculties, by taking one of his own pupils as his wife. He, having lived to see twenty noble schools for the deaf and dumb in successful operation in this his native land, filling with joy in the knowledge of things human and divine, thousands of immortal beings who otherwise would have been doomed to lives of intellectual and moral darkness, has passed from earth to the bosom of that Saviour in whose name and strength he labored for the welfare of the afflicted and distressed.

She, my mother, whose ears have ever been closed to

the sound of her children's voices, whose tongue could never sing a lullaby to calm their infant fears, now sits before me an intelligent and joyous participant in the exercises of the day. Released by the advance of years, from the cares of a family now grown to maturity, she has since the organization of the Columbia Institution devoted her life to its interests, and in the motherly care she has exercised over the pupils, has contributed in no small degree to the success with which, in the good Providence of God, its labors have been crowned. And though her days have been lengthened to well nigh three-score years and ten, yet a full measure of strength remains, and she is pursuing her peaceful way towards the shore of the dark river, in the hope that many years of active usefulness yet remain to her, wherein she may continue to point out, to infant minds, the shining way that will lead them where their unstopped ears may listen to the joyous songs of heaven, and where their loosened tongues may join in anthems of praise to Him who doeth all things well.

In the introduction into America of the art of instructing the deaf and dumb, Dr. Gallaudet was assisted by a pupil of Sicard, a deaf-mute gentleman who had had, prior to coming to the United States in 1817, several years experience as a teacher in the Royal Institution in Paris ; and the name of Laurent Clerc will ever be held in grateful remembrance by deaf mutes and their friends in this his adopted country, as a pioneer and a life-long laborer in their behalf. Having spent a full half-century in developing and training the minds of his fellow mutes, Mr. Clerc is now, in the calm evening of a life prolonged beyond the allotted time of man, enjoying that rest to which his untiring and useful labors richly entitle him.

Warmly alive to every movement tending to the advancement of the deaf and dumb, he has, in spite of many infirmities, journeyed from his home in New England to Washington, that he might give his personal blessing to the new department of deaf-mute education, to inaugurate which we are assembled on this occasion.

Born while the venerated De l'Epee was still alive, Mr. Clerc stands among us to-day a living monument of an age long past, a witness of events, a contemporary of men, soon to be known only in the pages of history.

Happy are we indeed when ushering into existence an institution which we trust may complete the system of deaf-mute instruction in the United States, in having the benediction of him who bore a hand in the establishment of that school which will ever be regarded as the Alma Mater of all American institutions for the deaf and dumb.

The advance of the cause of deaf-mute instruction in this country, gives evidence unmistakable of the humanity of our people and their willingness to respond to appeals for the unfortunate.

Institutions have been established and well endowed by legislative appropriations and private munificence in every quarter of the land, and even in a time of civil war, schools for the deaf and dumb have been successfully organized in the new States of the West.

A system of instruction prevails which, in the judgment of men of learning who have examined critically the methods pursued in other countries, affords the speediest and most practical results, and the priceless benefits of education are within the reach of rich and poor alike.

Do any, regarding complacently the work already ac-

complished for the deaf and dumb, comparing their present happy condition with that degraded state to which public law and universal sentiment consigned them in former years, argue that no further advances should be made in the development of their minds? that enough has been done already? that no additional facilities are needed to give deaf-mutes the fullest opportunities for the mental development of which they are capable? Let such consider what progress has been made during the present century in affording means of acquiring knowledge to those possessed of all their faculties, and it will directly appear that while colleges, universities, free academies, and high schools for the hearing and speaking have been multiplied throughout the land, no institution has hitherto been opened where the deaf and dumb can pursue a collegiate course of study, and secure that mental training and that foundation of learning which may enable them to engage successfully in scientific or literary pursuits.

The last census shows that the deaf-mute population of our country numbers upwards of fifteen thousand. Is it to be supposed that none of these are capable of receiving benefit from those courses of instruction which are so highly valued by their more favored fellow-citizens? But let us review the opinions of those who have made the matter of deaf-mute instruction their especial study.

Dr. Gallaudet often before his death expressed to the speaker his belief that the time would come when a college for the deaf and dumb would be established. He considered deaf-mutes capable of attaining to a high degree of mental culture, and felt that every practicable opportunity should be afforded them for advancement.

In the year 1851 a convention of instructors of the deaf

and dumb was held at Hartford, Conn., where the first institution was established. Among other important subjects discussed was that of a high school or college for the deaf and dumb.

An elaborate paper was read by Rev. Wm. W. Turner, then an instructor of many years' experience in the American Asylum, and since for ten years its Principal. Mr. Turner, after recounting what had been done for the deaf and dumb in the then existing institutions, says :

“ The institutions for the deaf and dumb in the United States hold the same relative position as the better class of public schools in our cities. Like the latter they teach beginners the elements of language ; then its principles and construction ; afterwards arithmetic, geography, and history. But as all this must be done in five or six years, it is obvious that a thorough knowledge of these subjects cannot in most instances be acquired. In view of the difficulties to be overcome, some instructors have chosen to teach facts and science at the expense of language, while others have labored to elucidate and fix in the minds of their pupils the rules and idioms of language, without leaving sufficient time for the other branches of a common school education. In point of fact our pupils go from our institutions with the ability to read and write the ordinary style of letters, narratives, and conversation more or less correctly, without being able to comprehend the import of elaborate essays on elevated subjects. They understand as much of arithmetic as they will have occasion to use in their respective vocations, and they can pass a fair examination in geography and history. In short, they have laid the foundation of a good English education without having completed the superstructure. This account of the matter is not, however, strictly applicable to all. While some dull or inattentive pupils fall below the ordinary level of a class, a few gifted minds rise considerably above it. These are to be regarded as exceptions to the general rule. But notwithstanding the incompleteness of their education a majority of them will return home to friends less perfectly educated than themselves, and will consequently be thought to know more than they really do. And as most of them become farmers or mechanics, their education may be considered sufficient for persons in their stations in life.

“ The question still recurs whether their usefulness and happiness would not be promoted by a more thorough mental training and by a more extended and complete course of study. We do not hesitate to affirm that this would be the case. The same arguments which go to show that knowledge is power ; that the condition of a people is improved in proportion as the masses are educated, have their application with equal weight to the deaf and dumb. Indeed, those who can hear and speak will much better make their way through life without education than the former. The ability which uneducated persons possess of obtaining through the ear information communicated

orally, and of imparting to others their own ideas through speech, affords them advantages which nothing but education can supply to the deaf-mute. And very much in proportion to his knowledge will be his position and influence in society."

After noticing the difficulties which would arise, were the various institutions to undertake separately to afford the college course to the very few in each who might properly pursue it, Mr Turner goes on to say :

"What he needs is a school expressly provided for him, and for others in his circumstances, a high school for the deaf and dumb.

"This high school should receive only those who had completed a regular course of study at the State institutions, together with those semi-mutes who had in other ways acquired an equal amount of knowledge. It should afford all its students a three years' course of instruction under two or more of the ablest professors of the art that could be obtained. In such a school, suitably endowed and judiciously managed, we might expect such a development of deaf-mute intellect as has not hitherto been witnessed in this or any other country. We might expect that its graduates would be fitted to partake equally with us of the enjoyment derived from reading and literary pursuits. We might expect to see them creditably filling stations for which their peculiar privation has been thought to disqualify them. We might expect to find them in families of cultivated minds and refined tastes, the chief ornament and attraction of the social circle."

In closing his essay, Mr. Turner urges the importance of early action in the following terms :

"When ought this enterprise to be undertaken? We answer, immediately. If there is a demand for such an institution, its establishment should not be delayed. There are no more serious obstacles to be surmounted, no greater difficulties to be encountered, no more labor or self-denial required, at present, than will be at any future time. Let the subject be carefully considered by this convention. Let the attention of the officers and patrons of all our institutions be directed to it. Let there be harmony of feeling and of views respecting it. Let there be unity of plan and of effort among the friends of the enterprise; and success is certain."

In the discussion which followed, Mr. Wetmore, a director in the New York Institution, said,—

"He was struck very forcibly by the arguments presented. He had often regretted that pupils should go out from our institutions for the instruction of the deaf and dumb before their education is thoroughly completed. In the State of New York the term is limited, and the course of study cannot exceed seven years. In this short period it cannot be expected that the pupil should attain beyond a moderate point in his acquirements."

Dr. Peet, the distinguished and venerable Principal of the New York Institution, who has spent a most laborious life in the work of deaf-mute instruction, said,—

“He had long felt the importance of carrying forward our institutions to a point far beyond that which is now attained.

“Our institutions ought to be institutions for the *education* of the deaf and dumb; and he desired that provision might be made in connection with our present institutions, by which the education of the deaf-mute could be carried to a greater extent. If this *could not* be done in our existing institutions, he held that the subject should then be fully entertained of establishing a high school, or an academy, or whatever we may please to call it, for the higher education of the deaf and dumb. We shall need some method to instruct them in the Fine Arts, in Science, in the Mechanic Arts, Civil Engineering, etc., etc., for all which they are fully competent.”

Mr. Cary, Principal of the Ohio Institution for the Deaf and Dumb,

“Thought the idea was capable of being realized. There were obstacles to be overcome, it was true, but they were not insurmountable; and he trusted that the project would be deemed worthy some practical attempt. He suggested that the institution be planned with reference to its national character. We have a Military Academy at West Point, supported by the Government. Why may we not apply to the National Legislature for aid to establish an institution where the deaf-mutes in the United States may receive a higher education? He believed a sufficient number might be selected to make the institution of sufficient size.”

Mr. Morris, an experienced instructor in the New York Institution, and Mr. Ayres, now the instructor of the High Class in the American Asylum, favored the project and believed public opinion was ready to sustain such an institution.

A committee consisting of Messrs. Turner, Cary and Van Nostrand, was appointed to consider the subject and report at the next Convention, which was to meet at Columbus, Ohio, in 1853.

As a result of this debate the institutions in Hartford and New York undertook separately to meet the wants detailed in Mr. Turner's paper, by establishing high classes.

In view of these efforts the Committee above named, in a report made at Columbus, Ohio, at the Convention of 1853, say,—

“We fully believe that the results of this experiment will be most happy, not only upon members of the high class, but upon those of other classes also, and upon the institutions in which it has been commenced. We would not, therefore, as a Committee, recommend the adoption of any measures under existing circumstances which should interrupt or interfere with the workings of this experiment; but advise rather to wait for its full development, under the impression that it may be necessary as a preliminary step to the establishment of a high school, and the realization of all our hopes and plans in regard to it.”

The High Class at Hartford was formed on the 15th of September, 1852, and Mr. Turner was appointed to instruct it. He says of the project, in an article published in the *American Annals*,—

“Although this plan does not secure all the advantages of the proposed high school, and may not remove the necessity of its final establishment, it does, however, meet a present want, and if successful, will prepare the way for the more extended and better plan.”

An able article on a college for deaf-mutes appeared in the *American Annals* for April, 1854, written by Mr. John Carlin, himself a deaf-mute, educated in part at the Pennsylvania Institution, but who has in his maturer years improved himself in science and letters to a most remarkable degree.

I quote from his article.

“Taking in consideration the great variety of minds, arising from the physical formation of the brain, and the effects of climate, disease, parental negligence, etc., it would be at variance with the logical principles of physiology, to suppose that *all* speaking and hearing persons have minds equally capable of superior culture, or that *all* the minds of the deaf and dumb are incapable of higher training. Yet, though there can be found no difference between speaking persons and deaf-mutes, of the higher class, in imagination, strength of mind, depth of thought, and quickness of perception, it can not be denied, however repugnant it may be to our feelings, that the deaf-mutes have no finished scholars of their own to boast of, while the speaking community present to our mental vision an imposing array of scholars. How is this discrepancy accounted for, seeing that the minds of the most promising mutes are eminently susceptible of intellectual polish? Does it not

show that there must be in existence certain latent causes of their being thrown into the shade?

"Is it not within the range of our researches to solve the mystery in which they are enveloped?

"The question whether there is any possibility on the part of able masters to develop the intellect of their prominent mute scholars to its fullest scope, were their term of pupilage extended and their course of studies semblant to that generally pursued at colleges, may be answered in the affirmative; for with the gracious permission of my excellent friend, Mr. I. L. Peet, the able preceptor of the high class at the New York Institution, than whom, as one fitted for that arduous avocation, the directors thereof could not have made a better selection, I have made careful and impartial investigations of the progress his scholars have made in their studies.

"Notwithstanding their having been but one year and a half in the high class, they have, in their pursuance of the higher branches of education, pushed on with prodigious strides toward the goal where merit, honor, and glory wait to be conferred upon their brows.

"Besides those of the New York high class I have learned with much satisfaction that the scholars of the Hartford high class have made such progress as to encourage our hopes of the ultimate success of that department of higher mute education.

"Notwithstanding the acknowledged excellence of that department and its system, which is arranged expressly to accelerate the progress of its scholars in knowledge, it is still but a step which invites them to ascend to the college, where they may enter upon a still more enlarged scale of studies and then retire with *honorary degrees*. But alas! no such college is yet in existence.

"Those of those who speak and hear have indeed produced eminent men. So will our 'National College' also. I do not pretend to say that the mutes will be equal to the speaking in the extent of their learning and in the correctness and elegance of their language, but if proofs be needed to give conviction of the truth of my assertion that mutes of decided talents can be rendered as good scholars as the Barneses, Macaulays, Lamartines, and Bryants, I will readily refer to Dr. Kitto, of England, the celebrated biblical commentator; Messieurs Berthier and Pelissier, of France, the former a successful biographer and the latter a fine poet; our own Nack and Burnet, both excellent authors and poets; and Mr. Clerc, who is the only mute in this country enjoying the honorary degree of Master of Arts, to which he is fully entitled by his learning and long experience in mute education."

It is to the officers of the Columbia Institution one of the most gratifying features of the present occasion that Mr. Carlin, whose self-culture under adverse circumstances entitles him to high honor among literary men, is here to-day to receive the honorary degree of Master of Arts recently voted him by our Board of Directors.

From what has been stated as to the expressed views of distinguished deaf-mutes and those engaged in their instruction, it appears that the desirableness of affording this class of persons opportunities for high mental development, is strongly urged. And it is as plainly shown that the organizations known as high classes, of which there are but two in the country, viz: at New York and Hartford, while performing a most important and useful work, do not meet the wants of the deaf and dumb in this particular.

Without occupying time in adding to those already brought forward, by some of the most distinguished men of our profession, further considerations to show that a college for deaf mutes is demanded and would be a source of great good, I will proceed to detail the purposes which the Columbia Institution entertains of perfecting that "more extended and better plan" so strongly recommended in the Convention of 1851, of establishing that "National College for Deaf-Mutes," for which Mr. Carlin so ardently aspired.

Our Institution, by the provisions of its organic law, is not limited as to the extent to which it may carry forward the education of those placed under its fostering care by the United States. It is authorized to receive and instruct deaf-mutes from any of the States or Territories of the United States, on such terms as may be agreed upon by their parents, guardians, or trustees, and the proper authorities of the Institution. By a recent act of Congress the Institution is authorized to confer degrees in the Arts and Sciences after the manner pursued in colleges. It thus appears that this Institution has power to open a collegiate department of study and

to offer to such deaf-mutes as may avail themselves of its privileges, academic honors equal in rank to those conferred on hearing and speaking persons by the highest literary schools in the land.

To fulfill these important trusts is the earnest desire of those to whom the direction of the Institution has been committed, and it is their intention to spare no efforts, that here at the nation's capital may be successfully established a seat of learning which may extend its benefits to deaf-mutes from every State of our Union.

There are cogent reasons why the college for deaf-mutes, and I say *the* college, since many years must elapse before the wants of the deaf and dumb in this country will require more than one, should be built up at Washington; one of the most weighty of which is that it has already, by the highest authority in the nation, been ushered into life here with its functions complete, although they may not yet possess that power and endurance that the accretions of maturity alone can give.

Appropriations of public money as well as the benefactions of private munificence will be needed in the development of the National Deaf-Mute College; and while it would not be right to ask the representatives in any State legislature to tax their constituents for the support of an institution for the benefit of citizens of other States, it is eminently proper to solicit the aid of the national legislators, representing as they do the people of every State, in behalf of an institution that shall extend its humane and elevating influences throughout the entire national domain. Undoubtedly the assistance of the Federal Government would be most important in the establishment and perfection of a national institution for the deaf and

dumb, and where would that aid be more likely to be afforded than to a school already established and supported by the United States, under the very eaves, as it were, of its Capitol.

While our Institution confined its operations to residents of the District of Columbia, Congress accorded a ready support; when its scope was extended to embrace the children of our soldiers and seamen, the Government promptly increased its appropriations; and now that we propose to enlarge our sphere of operations so as to offer to deaf-mute citizens of every State and Territory, advantages which they cannot obtain elsewhere, the law makers of the nation have set their seal of approbation on our undertaking by the appropriation of larger sums than ever before, supplying the needs of the Institution incident to the establishment of the college, and giving an earnest of their intention to aid in its extension hereafter.

It is a question that may very naturally arise in the minds of those interested in the various State institutions, whether the proposed development of the Columbia Institution into a college will interfere in any way with the operations of its sister schools. To answer such queries in advance, it may be stated that our collegiate department is not designed to conflict, nor need it do so, with any existing organization for the instruction of the deaf and dumb.

It is no part of our plan to attempt to supersede or interrupt the most excellent and useful "high classes" now in operation. On the contrary we desire the speedy advent of that day when every institution shall have its high class.

In no institution for the deaf and dumb have degrees

in the Arts and Sciences been conferred upon graduates. In no institution does the course of study come up to the standard which would warrant such graduation. We propose to leave untouched in their operations the high classes, and bidding them God speed in their good work, and urging their multiplication, to occupy a field of usefulness hitherto wholly uncultivated.

The time is not distant when the United States will contain a population of a hundred million souls. There will then be a deaf and dumb community in the country of fifty thousand. At least ten thousand of these would be undergoing instruction at the same time, requiring the employment of five hundred well educated instructors.

The existing opportunities for mental culture are only enough to fit deaf-mutes to teach classes of low grades, and as a consequence they must receive relatively low rates of compensation, while the higher classes in our institutions demand the services of liberally educated men at relatively high salaries.

It is admitted that deaf-mutes could be employed to a much greater extent than now, as instructors of their fellows in misfortune, and would make much more valuable teachers, could they enjoy the advantages of a classical education. One of the designs of our college is to furnish deaf-mutes the means of obtaining that mental training and those academic honors which may entitle them to consideration in the world of letters, and allow them to gain positions of much greater usefulness and higher emolument than they can now aspire to.

We propose at least to test the question whether what is valued so highly by hearing and speaking persons, as a preparation for entering the more elevated spheres of

usefulness in life, may not in like manner result in opening to deaf-mutes, positions and pursuits from which they have been hitherto debarred.

If education to a high degree is important to a man possessed of all his faculties, is it not of even more consequence that those who make their way through the world in the face of difficulties which but a few years since seemed almost insurmountable, should, now that their aptitude for learning is proved beyond a question, have every advantage that the ingenuity or liberality of their more favored fellow-mortals can furnish.

The work of deaf-mute instruction in America may not inappropriately be compared to the erection of a stately building. Fifty years ago its foundations were laid broad and deep among the granite hills of New England, and a shaft of rare beauty and strength was reared thereon. Year by year the noble work has proceeded until but the pinnacle stone is lacking to complete the structure; and though it must be small in size and may escape notice amidst the massive and beautiful pillars and arches on which it must of necessity rest, yet, it is needed to perfect the work, and the founders of the Columbia Institution would fain essay to place it in position.

And so to day, in this solemn and public manner, they inaugurate the "College for the Deaf and Dumb;" looking to Congress for a continuance of its favor, to a benevolent public for its approbation, to sister institutions for their countenance and sympathy, and to Him who "doth not willingly afflict nor grieve the children of men," for His sustaining Providence to bear up the enterprise to a successful consummation.

ADDRESS,
BY
HON. JAMES W. PATTERSON,
REPRESENTATIVE FROM NEW HAMPSHIRE AND PROFESSOR IN
DARTMOUTH COLLEGE.

LADIES AND GENTLEMEN: I must beg your indulgence, perhaps I ought to say your pardon, while I address to the audience, fascinated with the able and finished productions to which they have already listened, a few unpremeditated remarks. My interest in the occasion must be my excuse for this intrusion.

A little time since I visited, by the invitation of the Superintendent, the Deaf and Dumb and Blind Institution represented in the exercise of to-day. I was deeply interested, I may say surprised, at what I there witnessed. A few rapid and graceful manipulations were made by the teacher, and the deaf-mutes extemporised upon the black-board, compositions upon geographical, historical, and moral subjects that would have done honor to the best instructed in our academic institutions. Problems were solved and mathematical principles elucidated with unusual rapidity and accuracy.

On inquiring, I learned with pleasure that Mr. Gallaudet, whom you have now inaugurated as president of the new Collegiate Institution for the deaf and dumb, was the son of Mr. Gallaudet who founded the Institution in Hartford for this unfortunate class of our race, and who had instructed two young men who afterwards attended

my first district school, taught in my native town in New Hampshire.

These things awakened in my mind an active sympathy and deep interest, and when invited to attend these festivities I could not forego the pleasure though entirely unprepared to participate properly in the exercises.

Education properly considered is three fold, and its divisions, like the legislative, judicial, and executive departments of government, are theoretically distinct but practically blended. Primary instruction includes the elementary branches, such as reading, writing, and arithmetic, by which, at a later period, we secure higher knowledge, and which are the instruments we employ in discharging the practical duties of life.

The development and discipline of the intellectual powers, by which we are enabled to concentrate and bring into full and harmonious action, at will, the full strength of our faculties, is secured by close and continuous application to the higher and more obstruse branches of study. Intellectual philosophy, the calculus, and the ancient languages, are useful mainly, to the majority of students, simply as a discipline.

The third branch of education consists in the acquisition of knowledge. This is not limited to the years of pupilage nor to the school-room. Learning must be gathered from libraries and work-shops, from the works of nature and the productions of art, in season and out of season, from elastic youth to decrepitude of age. All seasons are its own.

A liberal and complete education combines these three grand divisions, but they are rarely properly united. Great intelligence may exist without the practical skill

which is derived from a thorough training in the elements of knowledge. Not every president could pass as a first class clerk, and it is equally true that facility in the forms and manipulations of business does not indicate extensive knowledge or a thorough discipline of the faculties.

These reflections show the necessity of educational institutions of different grades. Nor are they unimportant to the deaf, dumb, and blind. I remember well a blind man in college, who maintained a commendable proficiency in the whole curriculum of study. Upham speaks of a blind guide upon the Alps, who was one of the most reliable mountaineers engaged in that dangerous pursuit.

If these unfortunates are excluded from some of the practical duties of life they are specially adapted, by the wonderful compensations of nature, to excel in the higher walks of literature and art. Music and poetry, painting and statuary, number some of this class among its proudest names. Prescott dictated his matchless histories in partial blindness. The finger of God sealed the eyes of Milton that he might look upon diviner beauties, and the bard of "Scio's Rocky Isle" sang the praises of Achilles and the wanderings of Ulysses with darkened vision. Such examples and the remarkable success which has attended the instruction of deaf-mutes in this country justifies the enterprise upon which we have to-day entered.

You have now founded the first college in this country for the education of the deaf and dumb. You have inaugurated with unobtrusive but appropriate and touching ceremonies, as President of the Institution, him who has entered into the labors of his father and wears his mantle with peculiar grace and dignity. Are there any here disposed to distrust the auspices of this day, and to

dispair of the final success of this Christian enterprise which markes so clearly the character and the progress of the age, let them call to mind the history of American colleges.

The University of Cambridge, ancient and venerable, the *Alma Mater* of a long line of illustrious sons, who have gone forth from her halls, though now lifted into affluence by the munificence of a wise and grateful people, in its infancy was sustained by the neighboring husbandmen with liberal gifts of beans and corn, wheat and rye, and other products of the soil. Those were the days of small things to the institution, but faith wrought with her works until she finally triumphed. Dartmouth College, with which I have the honor to be connected, and whose bright record of *Alumni* unrolls through nearly a hundred years; which has sent forth such men as Poor, and Goodale, and Wright, to erect the standard of Christianity on benighted shores; which has given to the Bar and the State, among other imperishable names, a Webster and a Woodbury, a Choate and a Chase, and the venerable statesman whose munificence has founded this Institution, and whose presence gladdens these festivities, was at the first only a tent pitched in the wilderness by the elder Wheelock, for the education of Indian youth.

But you have laid the cornerstone of your college in the midst of wealth and in the very capital of the nation where, beyond peradventure, the treasures of a generous people will be poured out to supply the necessities of an institution that is eyes to the blind and ears to the deaf.

Your college cannot fail to succeed and will yet, I trust, be a blessing to many generations of the children of misfortune. Gladly, sir, do I welcome your Institution

to the circle of colleges, and your faculty to the fellowship of scholars devoted to kindred labors. You have entered upon an enterprise that involves great responsibilities and years of toil. Often will your mind alternate between hope and fear. Often will you lie down to rest perplexed with care and saddened with wearisome duties, but remember through all, that your works will follow when—

“The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years.”

ADDRESS,
BY
LAURENT CLERC, A. M.,

INSTRUCTOR IN THE ROYAL INSTITUTION FOR THE DEAF AND DUMB IN PARIS, AND
IN THE AMERICAN ASYLUM AT HARTFORD, CONN.

MY DEAR FRIENDS: The President elect of your Institution, Edward M. Gallaudet, has invited me to come and attend the inauguration of a "National College for the Deaf and Dumb" in Washington, the Capital of the United States, to take place on Tuesday, June 28, 1864.

I have accepted the invitation with much pleasure, and here I stand before you to say that I feel a just pride in seeing that the American Asylum at Hartford, Conn., has been the means of doing so much good and has produced so many evidences of intelligence and learning.

Our school at Hartford was the first of its kind ever established in America, not only through the exertions of the late Rev. Dr. Thomas H. Gallaudet, and your humble speaker, but also by the generous subscriptions and contributions of both ladies and gentlemen in Hartford and other towns of New England. It has broken that barrier which had separated for several centuries the deaf and dumb from those who hear and speak. It has repaired the wrongs of nature in enabling them to replace hearing by writing, and speech by signs. It has also enabled many among you to become the teachers of your unfortunate fellow-beings. It has qualified your kind Principal and many gentlemen and ladies who hear and

speak, to teach deaf and dumb persons in this and other schools which have since sprung up in several other portions of the United States.

Now, my dear friends, let me ask what is the object of the foundation of a college? It is for the purpose of receiving such graduates of the other institutions as wish to acquire more knowledge in Natural Science, Astronomy, Mathematics, Geography, History, Mental and Moral Philosophy, and Belles-Lettres.

Science is a most useful thing for us all. It is one of the first ornaments of man. There is no dress which embellishes the body more than science does the mind. Every decent man and every real gentleman in particular ought to apply himself above all things to the study of his native language, so as to express his ideas with ease and gracefulness. Let a man be never so learned, he will not give a high idea of himself or of his science if he speaks or writes a loose vulgar language. The Romans, once the masters of the world, called the other nations, who did not know the language of Rome, barbarians; so, now that there are so many schools for the deaf and dumb in the United States, I will call *barbarians* those grown up deaf-mutes who do not know how to read, write, and cipher.

Finally, a well educated man, a gentleman by example, ought to add to the knowledge of one or two languages, that of Ancient and Modern History and Geography. The knowledge of History is extremely useful. It lays before our eyes the great picture of the generations that have preceded us, and in relating the events which passed in their time, we are taught to follow what is good and to avoid what is bad in our own time. It lays before us

the precepts of the wise men of all ages, and acquaints us with their maxims. The crimes of the wicked are of no less use to us. Seldom does Divine Justice let them remain unpunished. The fatal consequences that always attend them preserve us from the seduction of bad example, and we endeavor to become good as much through interest as inclination, because there is everything to lose in being wicked and everything to gain in being good.

The degree of Master of Arts can be conferred on the deaf and dumb when they merit it; but, on account of their misfortune, they cannot become masters of music, and perhaps can never be entitled to receive the degree of Doctor in Divinity, in Physic, or in Law.

In closing, let me express to you my dear young friend, Mr. E. M. Gallandet, President elect of this Institution, the earnest hope that in the great work which is before you, you will be blessed and prospered, and receive for your efforts, in behalf of the deaf and dumb, such proofs of its benefits as will reward you for the glorious undertaking.

ORATION.
A COLLEGE FOR THE DEAF AND DUMB,
BY
JOHN CARLIN,
NEW YORK.

MR. PRESIDENT, LADIES AND GENTLEMEN: On this day, the 28th of June, 1864, a college for deaf-mutes is brought into existence. It is a bright epoch in deaf-mute history. The birth of this infant college, the first of its kind in the world, will bring joy to the mute community. True, our new Alma Mater has drawn its first breath in the midst of strife here and abroad; but as the storm now raging over our heads is purifying our political atmosphere, the air which it has inhaled is sweet and invigorating—how favorably this circumstance augurs its future success!

I thank God for this privilege of witnessing the consummation of my wishes—the establishment of a college for deaf-mutes—a subject which has for past years occupied my mind. Not that the object of my wishes was to enter its precincts with the purpose of poring once again over classic lore, but it was to see it receive and instruct those who, by their youth and newness of mind, are justly entitled to the privilege.

To begin its history, I find it a very pleasant task to introduce here its founders. Yale College had its Elihu Yale, through whose munificence it has lived long and

prosperously, enjoying a position high in our esteem; Harvard and Brown Universities had their John Harvard and Nicholas Brown, whose memories are embalmed with perpetual fragrance in the hearts of their students. The *founders*, if I may so express myself, of this college are—allow me, I pray you, to carry your memory to the Federal halls of legislation. You remember it was several weeks ago; a month wherein you saw thousands and thousands of patriots passing through your streets on their way to the horrid Moloch of War; our good President, ably assisted by his Secretaries of War and Navy, labored most incessantly to ensure Grant's success; Seward, with such a consummate diplomacy as has gained him a high reputation, and a courtesy that might be recommended as an example worth imitating to the quintessence of English courtesy—the editor of the London Times—managed the good old lady beyond the Atlantic, known by the name of Mrs. Britannia, and her next neighbor, so as to keep them quiet, as he has successfully done the same thing for these three years; Chase watched with a great financier's eyes the workings of our national currency, now and then stepping in to improve its machinery or remove impediments found clogging its motion, thus rendering the financial condition of our beloved Republic healthy and conducive to our weal; and the members of both the Houses were busily occupied in what their country expected to see, the salvation of Columbia. Was it to continue the sanguinary strife? Yes; to save our Union. Sacrifice thousands of lives and millions of dollars in order to save the Union? Yes; to preserve our liberty and religion. In the midst of their arduous labors of patriotism they paused awhile to listen

to a few humble petitioners; they considered the memorial; they probably remembered the unenviable condition of their unfortunate brothers, sisters, daughters, sons, and friends, and, notwithstanding the rapidly increasing debt, they did not hesitate even for a moment to grant the boon embodied in the memorial.

Such are the founders, so far as dollars and cents are regarded; for, without their co-operation in this laudable act of philanthropy, the labors, however great, of their private fellow-founders would have come to naught. In behalf of the mutes I beg leave to tender to them my most hearty thanks.

So the mutes have obtained a college of their own. The tangibility of the boon is actual. How great is the blessing thus bestowed on them! They see and appreciate its future usefulness to them—how bright these prospects are! Penetrating the future they gaze upon its graduated students moving through the vast temple of fame—

With minds and hearts aglow with pride,
And eyes with joy dilating wide.
Proud of their Alma Mater's name,
And conscious of her soaring fame,
Some move, mute Clays, and Websters grand,
Whose pens the power of speech command;
Mute Whitfields, high in eminence,
Who speechless preach with eloquence;
And Irvings, Bryants, Everetts,
Who, exiled like the anchorites
From society, diffuse their witching song
And prose effusions o'er the admiring throng.

Is this a mere dream? An extravagant vagary emanating from a heated imagination? It looks like it. But if this visionary spectacle be divested of its extravagance and assume the least appearance of possibility, a question will be propounded: Is it likely that colleges for deaf-mutes will ever produce mute statesmen, lawyers, and

ministers of religion, orators, poets, and authors? The answer is : They will, in numbers, like angels' visits, few and far between. No doubt this assertion strikes you as unsound in logic as it is contrary to the laws of physiology, since, in your opinion, their want of hearing incapacitates them for exercising the functions of speech in the forum, bar, and pulpit, and therefore the assumption that mutes, no matter if they are learned, will ever appear as legislators, lawyers, and preachers, is untenable. Be this as it may, I shall have only to remark that they, such as may appear with extraordinary talents, will be able to speak to audiences exactly in the manner my address is now read to you. At all events, as to the appearance of mute Clays and Websters, remembering the fact that every graduate of Dartmouth College, which produced a Daniel Webster, is not a Webster in colossal intellect, you will have too much sense to hurry yourselves to Mount Vesuvius this summer to witness its next eruption which may perchance take place on your arrival there. It may occur in ten years or later instead of this year.

Well, my friends, with regard to mute literati, Dr. Kitto, the great Bible commentator, himself a mute, rather semi-mute, for he lost his hearing in childhood ; James Nack, of New York, and Professor Pelissier, of Paris, both semi-mute poets of high repute, and Professor Berthier, of Paris, a born mute author, fully demonstrate the possibility of mute poets and authors, with minds maturely cultured at college.

The avenues of science, too, are now about to be opened to the mute in this college, and as these are not interfered with by the necessity of speech, its scholars will be enabled to expand their minds as far as their mental ca-

pacities can allow. Thus we may safely expect to see among the graduates a distinguished astronomer, scanning the starry field, tracing the singular yet beautiful courses of Ursa Major and Ursa Minor—measuring mathematically the exact, if possible, distance of the Nebulæ—ever and anon exploring the solar spots, and making deductions from his researches and demonstrations as to whether the moon is really a huge, rugged mass of white metal, utterly devoid of water, vegetation, and breathing creation; a chemist, in his smoky laboratory, analyzing unknown substances, ascertaining the exact qualities of ingredients embodied in each, and with the industry and learning of a Leibig or a Faraday, setting forth works on his discoveries; a geologist roaming, hammer in hand, the rocky fields, diving into the fossiliferous strata for a stray Ichthyosaurus or a Megatherium, or, perhaps, a fossil man, in order to sound the correctness of the Lamarckian (development) Hypothesis.

Though, by no means impossibilities, these and mute poets are rarities. So you will please remember Mount Vesuvius. But mute authors of respectable ability and clerks of acknowledged efficiency will be found here in a number quite as satisfactory as may be wished.

These observations being duly and candidly considered as correct, you cannot but feel the indispensability of this pioneer college to the advancement of intelligent mutes to the point from whence they will be able to employ their minds in still higher pursuits of intellect, or in attending their professions with credit. Such are its advantages which cannot be afforded by our existing institutions, excellent establishments as they are for the initiated. Nowhere but in this college the field of knowledge, re-

plete with æsthetic flowers of literature, can be roamed over with a full appreciation of the pleasure so freely given by its benefactors.

However flattering the prospect of its success, it must be borne in mind that, by reason of the peculiar character of the deaf-mute's mind, of which I shall by and by treat, and of the popular *modus operandi* of instruction, now pursued at our institutions, which, it must candidly be admitted, is as yet far from being the *ne plus ultra* of perfection, he—now a college-boy—cannot be expected to compete with the hearing college-boy in the extent of literary acquirements and in the accuracy and fluency of language. This fact thus shown, what courses of study should he best pursue? The Dead Languages, as are usually taught at colleges? Homer, Thucydides, Virgil, Horace, and Cicero are delightful text-books; but the deaf-mute cannot grapple them all. Besides the English, which he must by all means master, one foreign language will necessarily contribute to his exercise of philology; such an one as should benefit him most in his after life. The Latin, however admirable in many respects—more especially as an etymological index—is not as desirable as the French or German, for the latter languages are by far the most popular in use, and are everywhere spoken, while the Latin is found practically useful only in medical and theological institutions. The French phraseology, always as graceful in thought as it is elegant in construction, is admirably suited to accelerate the progress of his philological study. Thereupon it will, it is hoped, be regularly taught here. The Sciences—such as may be judged most proper for mutes to study—will of course keep company with that foreign language. I would be

glad to see the German taught here, because of its affinity to the English as well to the Latin and Greek; but there is reason to fear that the term of tuition allotted to its scholars will render its study impracticable.

As has been stated, I shall now unfold to your view the character of the deaf-mute's mind. In doing so, I shall first give an extract from a former article of mine in the *American Annals of the Deaf and Dumb*:

"Notwithstanding his loss of hearing, the nature of his sensorium is not in the least different from that of the hearing person's; but, as all persons of all conditions cannot be expected to possess the same quantity of mind, nor the same susceptibility of senses, nor the same retentiveness of memory, his (the mute's) sensorial faculty possesses more or less strength—it depending solely on the physiological condition of his brain. It generally retains for a long time impressions, which are so repeated on his memory as to procure a cohesiveness difficult to weaken, and loses others which need repetition, though it sometimes retains with tenacity impressions of uncommon objects made but once."

Seeing that there is no difference in nature and capacity between the mute's sensorial faculty and the hearing person's, you might, as it is naturally anticipated, ask—so far as their fluency of language is concerned—how is the difference accounted for which is manifest between the mute's mental capacity and the hearing person's? The answer is easy, and you will, doubtless, be able to see the whole ground on which the necessity of a college is urged for the furtherance of the intelligent mute's education. This is,—the hearing infant's sensorium receives through the auricular nerve verbal impressions, recognizes them when repeated, and by mere force of imitation learns to articulate them. His oral fluency increases as he articulates more words and phrases. With his physical growth his mind keeps pace in intelligence; at school, if he studies *con amore*, he makes rapid strides in spoken as well as written language, insomuch that he will find it

comparatively easy to pursue the higher walks of knowledge at college.

The mute's sensorium, in consequence of his deafness, is all blank—speaking of oral impressions. True, it receives impressions of all objects which he has seen, felt, smelt, or tasted. It continues so until he goes to the deaf-mute school-room at the age of twelve years; perhaps older than that. What a sad spectacle this poor child presents! Looking into the depths of his mind, whether he has any distinct idea of Deity, you are shocked to find him an absolute heathen. A heathen in your very midst! At home his brightness of expression that seems to imply high yet dormant intellect, all affection which his kin can possibly lavish on him, and the Christian influence of religious persons with whom he uses to come in contact, cannot deliver him from the thralldom of abject heathenism. Nothing useful or ornamental can ever emerge from his dark mind. Where no schools exist for the benefit of mutes, the unfortunates move in a most pitiful condition, and in certain places are believed to be possessed with devils; in India and elsewhere mute infants are murdered lest they should grow up dead weights on their kin; and even in civilized nations where deaf-mute schools flourish, uneducated mutes are often regarded hardly above beasts of burden, and therefore are employed in the drudgeries of life. In short, an uneducated mute—an innocent outcast, with a mind semblant to a gold nugget still embedded in the earth, yet to be brought up and refined in the crucible—drags a miserable existence.

He enters school—remember, as a general rule, young mutes are admitted to schools at not less than twelve years of age. It may be worth while to say that the New

York Institution, much to her credit, took last fall the courage to receive them four years younger than that. So much the better. It is much to be hoped that this example will be extensively imitated. Our youth's mind begins to develop its faculties—the seeds of knowledge one after another take root—they now germinate in a manner warranting the success of a mode of instruction altogether different from that of the hearing. See here what a triumph of art! How ingenious, how wonderful, was the discovery of this art! Whoever be its inventor, let him be blessed now and forever! Thomas H. Gallaudet and Laurent Clerc are none the less entitled to our gratitude for their introduction of the art into our midst. Shall I expatiate here on their noble disinterestedness—their patient labors in the school-room—their devotedness to their welfare and the affection and veneration of the mutes for them? This is hardly necessary, for you all know them. Dr. Gallaudet is now asleep in Christ. Ere he departed this life, he, like Elijah of old, flung his ample mantle upon his two sons, Thomas and Edward. This mantle is the love for deaf-mutes. When it alighted on those sons, it divided itself into two, and pleasing to say, each of the two portions is equal to the original mantle in the extent and depth of the sentiment. And Mr. Clerc, the venerable father of American instructors, is still in the land of the living. He is shortly to be an octogenarian. O, may he enjoy many more golden days of peace and happiness in the midst of his loving friends.

To return to the youth. In a month or two he ceases to be a heathen, though by no means familiar with the Scriptures, and through his term—seven years—he acquires sufficient for his general business of life. Owing to the

brevity of his term and the fact that knowledge does not reach him through one main avenue, his knowledge is exceedingly crude, his grammar wanting in accuracy, and his language not quite as fluent as that of a hearing youth of twelve. Should he, if he be a bright scholar, enter the high class, (there are but two of this kind in our country, one at the New York Institution and the other in the American Asylum at Hartford,) he would certainly, with ambition stimulating his mind to make efforts, acquire as much literary treasure as his short term could afford. Still his language is found to have come short of perfection, and his intellectual appetite is, therefore, not satisfied. Like *Oliver Twist*, he is still asking for more. In other words, he wants to go to this College. He knocks at her gates for admittance.

Almer Mater—young and comely, and breathing with the most healthy vigor of life under the ægis of Columbia,—behold this youth! See how he thirsts after knowledge! Open your gates wide, that he may joyously cross your threshold! Oh, stimulate his heart to the pursuit of the coveted prize—ripe scholarship! Unfold to his eager mind the hidden beauties of classic literature! Like Aristotle, instructing his scholars while rambling under the azure arch, you will lead him through the walks of sacred lore under the soul-delighting canopy of Heaven, formed of angels and cherubims, with their wings spread out, watching the world and counting every pilgrim that seeks to be admitted to the Celestial Abode. And in fine, send him forth into society, a *man*, to whom the world will give the respect due to him, a *gentleman*, whom all will delight in making acquaintance with, and a *student*, still enlarging his store of knowledge at home,

always remembering you and your Congressional patrons,
to use Massieu's words, with the memory of the heart—
Gratitude!

LETTER

FROM

REV. DANIEL R. GOODWIN, D. D.,

PRESIDENT OF THE UNIVERSITY OF PENNSYLVANIA.

UNIVERSITY OF PENNSYLVANIA,

June 24th, 1864.

MR. PRESIDENT :

My inability to be present on the happy occasion of your inauguration and that of the new college is to me a source of sincere regret. As I cannot be with you in person, I desire to send to the new institution on this day of its joyful birth, or rather of its transformation to a higher form and state of being, most cordial greetings and congratulations, not only in my own name, but in the name of the colleges and universities of the country, so far as I may be allowed to represent their wishes and sentiments. I regard the establishment in your institution, of a collegiate department for the higher instruction of the deaf and dumb, as reflecting high credit upon the wisdom and enterprise of your Board of Directors, as adding new luster to your own name already ennobled by its associations with this sphere of instruction and benevolence, and as an honor to the country which thus leads the way in a movement that cannot fail to propagate itself on both sides of the Atlantic.

The idea is peculiarly Christian in its character. Savages have been accustomed to expose or destroy all those

among their offspring who were physically weak or of imperfect organization. Even classic civilization, with all its marvelous perfection of taste and philosophy, never dreamed of the thought of attempting to raise deaf-mutes to an equality of culture and knowledge with their more fortunate fellows. It would have shrunk from the immense expenditure needed for the purpose, and called it *waste*. It is the glory of Christianity, that like a loving mother, she has a peculiarly tender and clinging affection for her more suffering and unfortunate children, and counts no expenditure a *waste*, which may contribute to their relief and comfort. Christ gave sight to the blind, hearing and speech to the deaf and dumb, directly, by a word of miraculous power; we do the same indirectly by a laborious process which, whatever it may cost, more than repays itself in the consciousness of sharing the spirit of the heavenly Master.

The form of your present undertaking is novel; but I have no doubt that experience will prove it to be practicable and wise. Those who are deprived of one of the senses possess, in general, as great intellectual capacities, as good natural aptitudes, and oftentimes as strong physical powers, and, withall, as earnest a desire for knowledge and activity, as those who are blessed with the enjoyment of all the organic functions. It is right that they should have an opportunity to gain a full preparation for the highest employments that may be open before them, and should enjoy the happiness of the largest intellectual, moral, and religious culture.

I only add the devout wish that your enterprise may meet with some extensive imitation, and be crowned with

more abundant success, than in your most sanguine expectations, you have been led to anticipate.

Truly yours,

D. R. GOODWIN.

EDWARD M. GALLAUDET, A. M.,

President elect of the Columbia Institution, &c.,

Washington, D. C.

ADDRESS,
BY
REV. THOMAS GALLAUDET, D. D.,
RECTOR OF ST. ANN'S CHURCH FOR DEAF-MUTES,
NEW YORK.

In making a few closing remarks upon this deeply interesting occasion, I desire to fix one grand thought in the minds of all whom I see before me—the venerable man who has resigned to-day the presidency of the Institution over which he has exercised such fostering care; the youthful man who to-day assumes the arduous position thus made vacant; those who have engaged in the instruction of the pupils of this Institution; all those who have contributed in any way to its success—aye, all who in God's providence have come together to-day to witness the ceremonies appropriate to the inauguration of a college for deaf-mutes. The thought is this—that in what we have done to-day, it is our privilege to feel that we have put forth efforts which are in harmony with the great mission of the incarnate Son of God to our fallen race. He came to raise man in the scale of being. He came to minister to the temporal as well as the spiritual wants of every descendant of Adam. He took special notice of those who seemed to be laboring under special trials. He spoke the gracious word “Ephphatha” to those whose ears had been closed. The State therefore, as well as the Church, is specially blessed when it cares for all sorts and conditions of men. I believe that this movement inaugu-

rated to day to elevate our deaf-mute brethren still higher in the scale of being, to make them more and more like Him who implanted in man intellectual as well as moral faculties, will be blessed from on high, and that by and by great results will follow from this beginning. Again, I say, as we separate let us bear away with us the ennobling thought that in God's good providence we have done something to-day to extend upon earth the kingdom of our Lord and Saviour Jesus Christ.

CONFERRING OF THE DEGREE
OF
MASTER OF ARTS
ON
JOHN CARLIN, OF NEW YORK.

After the distribution of diplomas to the members of the graduating class of the Academic Department, Mr. Carlin advanced to the stage and was addressed by Hon. Amos Kendall, in the following language :

JOHN CARLIN: For the first time in the world's history has an institution for the instruction of the deaf and dumb been authorized to confer collegiate degrees. By representations to the Board of Directors they were satisfied that by your varied attainments, notwithstanding the deprivation of hearing, you are a proper subject for the first exercise of this power conferred upon them by Congress. Their decision has been justified by the ability and earnestness with which you have this day presented the claims of the deaf-mutes of our country to a higher grade of education. While we bestow upon you this deserved honor, we hope thereby to induce other deaf-mutes to emulate your example and not rest satisfied with the attainments now available in existing institutions. And whatever it is practicable for us to do, you may be assured, sir, we will not fail to do to realize for your brothers and sisters in misfortune all the blessings invoked for them in your address of this day.

I am happy, sir, in being the instrument of the Board

of Directors in conferring upon you this honor and handing you an appropriate diploma.

The exercises of inauguration were closed in an earnest prayer, with the benediction by Rev. Byron Sunderland, D. D., Pastor of the First Presbyterian Church, the use of whose edifice had been kindly granted for this occasion.

